think the Ladákis show much inclination to join the Moravian congregation. A Roman Catholic Mission has more recently been established here, and may possibly prove more successful, as a proselytizing agency, for apparently, there exists an extraordinary similarity between the mystical ceremonial of the Lamaistic ritual, and that of the Romish Church. Religious considerations apart, the Ladákis would do well to adhere to the faith of their forefathers, for Christian Missionaries will never agree that Christianity and polyandry can exist together, they will therefore induce their disciples to drop the practice, though on the day that polyandry ceases to be general, the sun of the country's prosperity will set for ever. Polyandry and Lamaism most effectively check the increase of population, and the consequence is that every one is fairly well off, the people are happy and crime is rare. With a non-Buddhist population, all this would be changed, the country would be rapidly overpopulated, and the people steeped in poverty, misery and crime. The three acres, a cow and a wife principle may be well enough in countries having a landed gentry to be despoiled, or vacant lands to be taken up, but for Ladák, where there is no land to be got, and no country suitable for the emigration of a surplus population, it would amount to an economic error, to encourage the introduction of any innovation, having an undeniable tendency towards the ultimate abolition of the practice of polyandry.

797 595 779 114 [674] [311] [167]

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MOLE--SHmeya or rmeya. Ladákis think that a mole on a woman's face is a beauty. 826

MONK--Láma (general,) geylong (a full monk), geytshul or tsunchhung or chhungjung (a neophyte), but see under heading "Láma." 792

MOP--sumba. In Ladák a mop is made by fastening on to the end of a stick, a piece of sheep skin, with the wool left on it.

MORNING--hngamo (general), ngeema tsikSHar (sun, rise) ngeema-tsalm breakfast time about(10 o'clock). ngeema ngeenggung (mid-day). For "good morning," the word "joo" is ordinarily used; but if a layman addresses a Láma, or when one Láma wishes another "good morning," the word "chhakthal" is used. 195 805

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4



Chapter I.
The District.
Configuration and sub-divisions of *mauzás* Láhaul.

lakes in this country, two on the Bhága and one on the Chandra near the Pálamo pass. This last is much the largest, being three quarters of a mile or more long. The water in all is fresh and very clear. In this vast region of alps and ice, it will be readily understood that habitable spots and cultivated fields are few and far between. They are found only in the lower valleys of the Chandra and Bhága, the remainder of the canton being desolate and completely uninhabited, save when, for a few weeks in summer, the Kúlu shepherds bring up their flocks for pasturage. The inhabited part of the Chandra valley is called by Láhaulis Rangloi, that of the Bhága, Gárá, and that of the Chandra-Bhága, Pattan.

The scenery in Láhaul is almost oppressive from its grandeur, and it is wild and desolate, for the villages and cultivated lands are mere specks on these vast mountain slopes. But there is something pretty and smiling about the near view of the villages, especially in Pattan and the lower part of Gárá. There is nothing striking in the flat-roofed two-storeyed houses, which are massed together in one or two blocks, so as to give in-door communication in winter; but the clumps of pollard willows standing in plots of smooth green turf, and the terraced fields neatly kept and waving with thick crops of wheat or barley, are pleasant to look at. On the banks of the fields and under the small canals are the *dang* or hay fields, in which the grass grows luxuriantly, mixed with bright flowers as in an English meadow, and here and there in bush or hedge are wild roses, bright crimson or bright yellow, and wild currant or gooseberry trees. Wherever water is brought, all this verdure springs up, but without irrigation the ground is so nearly barren that not only no crop will grow, but there is so little grass that at a short distance you would think there was no green thing on it. This description, however, does not apply to the upper villages in Gárá and the greater part of Rangloi; here there are few or no trees or bushes round the villages which have a very bleak look, but the grass grows thick and green on the hills without irrigation. In a few places the slopes immediately above the villages are thinly covered with *kail* (*Pinus excelsa*) or pencil cedar (*Juniper excelsa*) and higher up, here and there, there are patches of birch wood. Near the villages on the road-sides are long dykes or walls of stone from four to five feet high and a yard or more broad, on the top of which are placed slabs or round stones, on which the *ommáni pádme hún* and other Buddhist texts or *mantras* are inscribed. *Chodhten* or *Dangten*, which are curiously-shaped conical-buildings erected in honour of some saint or incarnation or as the mausoleum or relic temple of some *lámá* or great man, are found in the same situations. Above the villages, sometimes on the hillside and often under the shade or on the very face of a precipice, are seen the *gonpas* or monasteries of the *lámás* with flags flying and whitewashed walls. The average elevation of the cultivated and inhabited portion of Láhaul is estimated by General Cunningham at over 11,000 feet. Mr. Lyall, on the other hand, puts it at something less than 10,000. The highest villages are in the lower part of the valley of the Bhága, where one, named Kangser, is mentioned by Mr. Lyall at an elevation

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4



# CHAPTER III.

# THE PEOPLE.

## SECTION A.—STATISTICAL.

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Chapter III, A. Statistical.

Distribution of population.

The general distribution of population is discussed in Part I (page 52 *et seq.*) The population is naturally exceedingly sparse, being only 2·6 souls per square mile in Láhaul and 1·3 in Spiti. But in the former there are over 1,200 and in the latter about 1,000 souls to each square mile of cultivation. In Spiti we have a smaller number of souls per house and family than is recorded for any other portion of the Punjáb. The quotation from Mr. Anderson at page 21 explains the reason, and describes the constitution of the family in this wild Tibetan valley.

Increase and decrease of population.

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The figures for successive enumerations are given in Part I (page 54). Mr. Lyall is of opinion that the huge increase shown in the population of Láhaul between 1855 and 1868 is due to more careful enumeration; though he remarks that there can be no doubt that the population did increase considerably by natural growth; and in a small degree by immigration from Zánskár and other countries to the north-west. With respect to Spiti, he there also attributes the great increase "mainly to better enumeration; for the population increases very slowly owing to the family arrangements which I have described, and the number of immigrants from Tibet has been inconsiderable." The increase since 1868 is thus discussed by Mr. Anderson:—

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"In spite of these figures I am of opinion that there has been considerable increase of population in Láhaul. The Census of 1868 was taken after the pass leading from Kúlu to Láhaul was open, and so far as I am aware, no attempt was made to prevent double enumeration. The number given by the Census of 1881 shows the population that spent the winter in Láhaul. The number of Láhaulis in Kúlu in winter was great, and there were probably a good many in Simla also. Their presence in Lág Mahárája and Sahri accounts in part for the great increase in these *wazárats*. Láhaul has been very prosperous in trade, and generally prosperous in cultivation. Cultivation cannot extend much, as without irrigation there is no crop, but this has not much effect, as food is cheap in Kúlu and the Láhaulis are great carriers. The missionaries at Keylang have told me that they know that large sums of money are brought into Láhaul, though in outward appearances the people do not show much improvement. I think that probably the increase in Láhaul has been equal to that of Kulu.

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"The population of Spiti in 1868 was 1,511 men and 1,513 women, total 3,024, and now it is shown as 1,358 men and 1,504 women, total 2,862. The decrease of 162 is almost entirely among the males, and this is in part due to the exclusion from enumeration of the males who were in Kúlu or on pilgrimage to Ráwalsir, &c. Women also leave Spiti, but not in such numbers as men. The population has probably not increased much, if any. The streams are cutting out lower beds for themselves, and land once irrigated and therefore cultivated is now lying waste. P. 94

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Kangra District.] [QUOTE FROM Rev. Heyde]



Chapter III, B. [782]
Social and Religious Life. [776]
Religion of Láhaul and Spiti. 174 779 177 564 167

In the time when the *Lung pachhoi* was the only religion that existed in the valley, there were doubtless more places in Láhaul where human beings were immolated to supposed gods and evil spirits. At present, near not a few villages sheep and goats are yearly killed and offered up (contrary to the precepts of Buddhism) to evil-disposed *lhás*, and it may be that animals have now taken the place of men.

"Long after the introduction of the Buddhist religion into Láhaul, Hindús immigrated from Kángra, Kúlu, Chamba, &c., but not in large numbers. One, two or more of them at a time settled as strangers among the tolerant Buddhists, chiefly in the Chandra Bhága valley. They seem to have been Hindús of both high and low castes; some of them came five, six or more generations ago, others later. Not a few of them, I was told, had been bad characters, who, having committed murder or theft, or run away with other people's wives, &c., fled into the then obscure Láhaul in order to escape punishment. The regular and frequent commercial intercourse which the Láhaulis have always maintained with the neighbouring Hindú provinces and the influence of these immigrated Hindús, have always had some Hindúising effect on the religion of Láhaul, but this became still more the case when the province was governed for a time by the Hindú Rájas of Kúlu. It was probably then that the Láhaulis commenced to profess to keep caste, denied that they were in the habit of eating beef, &c.; their mode of dressing also underwent some change; the round cap worn by the natives of Kúlu is said to have come into general use in Láhaul at this time.

"Regarding religion the Láhaulis may be divided into four classes: (1), pure Buddhists; (2), pure Hindús; (3), and a class who profess both Buddhism and Hindúism; 4, Lohárs and Shipís or Dágis. 184 779 [564] 795

"The Lohárs consider themselves of a higher caste than the Shipís, but both are said by the other Láhaulis to have no religion at all; still they have certain rites which are performed in cases of sickness, burials, &c. For instance, I was present one day by the sick bed of a Lohár, and saw a Shipí profess to charm away the disease by biting off the ears and tearing to pieces with his teeth a black kid which had been previously shot with a gun. The Shipís eat beef openly, while the Lohárs say they do not at all.

"Those who profess both Buddhism and Hindúism live in the villages, on both banks of the Chandra Bhága from Gúrú Ghantál downwards. They maintain two or three small *gonpas* (monasteries), and abjure beef, even that of the *yak*. In cases of severe illness, &c., they call in *lámás* and Bráhmans, who perform their respective rites at one and the same time; their leaning is stronger towards Buddhism than Bráhmanism.

"The pure Hindús are only found in a few villages on both banks of the Chandra Bhága; nearly all of them are recognized in Láhaul, Kúlu, &c., as a set of low Bráhmans. Occasionally they will drink a cup of tea with the Buddhists and their half-brethren, but, as a rule, they refrain from eating with them.

"The pure Buddhists may be said to live in the villages on the Chandra from old Khoksar to Gondla, and on the Bhága from Gúrú Ghantál up to Dárcha and Rerig. They have about eight small *gonpas* in which the chief image is that of Chom-dan-dás (—Shakya Thabba—Sangyás—Buddha), before which a *lámá* daily burns incense, and places offerings of dried and fresh flowers, grain, and water, and burns a lamp throughout the year. In several of these monasteries there are to be found a number of religious books. Besides Sangyás, special reverence is paid by the Láhaul, Spiti, Ladákh, and Tibet Buddhists in general to Avalokiteswára, called Chan-re-zig or Prágopa in Tibetan (worshipped at Triloknáth), and Pádma Pani, commonly called Lobpon in Tibetan, who is revered at the lake of Rawálsir [778] [782]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ#
e Pastoral beggars who come from Tibet to
in the Summer. Analyst]



a poor country as the higher parts of Ladākh for the exercise of their calling; but the Bhots, though poor, are charitable. These Khambas, too, give themselves a religious air, as do most beggars in the East, and that may help them. But in truth, in their ways, they are more like to the gipsies than to devotees. They have their wives and children with them, and these all come round in succession to beg, as if independent of each other. They live in the smallest of tents; these are only just high enough for one to seat oneself on the floor beneath them. The tent and their other traps are carried on the backs of a few of the load-carrying goats which they always possess. The Maharaja's authorities have tried to persuade some of these Khamba to take to agriculture, and a bit of land has been given for this object by the Pāngkong Lake. I saw one family there, who had commenced to till, and had left off their inveterate habit of begging; but they were still in tents, and had not begun to build a house.

The next colonizers to be mentioned are *Baltis*. This race of Baltis will be more fully spoken of in the chapter which treats of their own country, Baltistān; here I will only name their settlements in Ladākh. In the first place, there are Baltis inhabiting the valleys of Drās and Surū, and the tract about Pāskim, which is called Purik. These are not geographically separated from the main body of their countrymen in Baltistān, which district borders on Drās; but they have some slight differences. Then there is an isolated colony of Baltis right in the middle of the Bhot country, only a few miles from Leh. The largest tract of cultivated land in Ladākh is in great part held by them; this is at a place called Chushot, on the left bank of the Indus, from five to ten miles from Leh. These immigrant Baltis came four or five generations back, some from Purik and some from Skārdū.

*Dārds* are found in Drās and in several places along the valley of the Drās River, and again in a few villages in the valley of the Indus, being there interpolated between the Baltis and the Ladākhis. It is at these last places that some Buddhist Dārds occur; these make small and very much isolated communities.

1: Drew G-S (1862-1872) 1875 AV1 Kashmir
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563 There are some ethnological facts connected with them, which are
167 of great interest; these will be given in one of the chapters on Dārdistān (Chap. XVIII.).

563 In the town of Leh are a good many families of *half-castes*, born of Bhot women, the fathers being merchants of different races who have frequented the market at that place. There has for long been a commercial connection between Leh and Kashmir, and families of Kashmir merchants have settled in Leh. There is now, and probably there has been for generations, a hybrid class, brought into being by the intermarriage of these Kashmirī with women of the country, who have been and are ready to turn Muhammadan—or to any other religion—in order to marry. Again, the Turkī merchants, from the direction of Yārkand, are responsible for another set of half-
567 castes. A third class has sprung into existence since the conquest of Ladākh by the Dogrās, from the connection of Dogrā sepoys with Ladākhī women. These are, or were, called *Ghulāmzādas*, that is to say, "slave-born."* The theory was that, being born out of wedlock, they belonged to Government; this theory was so far carried into practice that they used to receive their daily bread from Government, and to give, unwillingly, their labour in return, in such work as wool-cleaning.† They were, indeed, bondmen, unable to leave their country or to get their living in it in their own way. Some years ago an attempt was made to get them to settle on a bit of land lately enclosed, and to follow agriculture; but their want of skill, as well as want of capital, made this to fail. When I was at Leh, in 1871, I was enabled, by orders from the Maharaja, to set them free to go where they pleased. They had diminished to quite a small number; they were all ready to sacrifice the Government daily ration for the sake of liberty. Before manumitting them I ascertained that there was a prospect for each of them of a living to be got, and I hope that by this time they are absorbed in the general population.

* The two former half-caste breeds are called "Arghaun."

† A great deal of hand labour of a light sort is required in picking the pashm or underwool of the shawl-goats free from hair before it is sent down to Kashmir.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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## POSITION OF THE WOMEN.

562 462 To a native of India the complete social liberty of the women of Ladākh seems very strange. This liberty, I think it may be said, is as great as that of workmen's wives in England; not only do Lādakhī women go about unveiled, but also they mix where men frequent and enter with them into their pursuits of business or pleasure, and partake too of their toil. I have told what good weight-carriers the women are; in agriculture also they take their share of the work; when the seed is in, the tending of the fields—the watering and so on—is a great deal left to the women, the men perhaps having work abroad.

595 161 [565] Thus far we may think woman's position here to be better than in India, but what is next to tell darkens the picture. Polyandry, plurality of husbands, is, except among the few richer people, quite general; it is much more nearly universal than is polygamy in India, and for this reason, that polygamy is a custom itself expensive, practically reserved for the well-to-do, while polyandry is an economical arrangement, one established on the poverty of a barren country, and extending throughout the people as far as indigence itself does.

[167] There can be no doubt that the practice of polyandry in Ladākh originated from the smallness of the extent of land that could be tilled and the general inelasticity of the country's resources, while the isolation from the rest of the world—isolation of manners, language, and religion, as well as geographical isolation—hindered emigration. It was found impossible for the younger ones either to marry and settle or to go out for their [593] living. They naturally became mere helpers in the household—farm-servants to the elder brother. From that there came about the curious custom that when the elder brother marries a wife she becomes a wife to all the brothers. The younger brothers remain in a very subordinate position in the family, but the wife is held in common. The children recognize all as father, speaking of their elder and their younger fathers. As many as four brothers thus may become, and do become, husbands to the same wife; I

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In summer people from Muzaffarabad tehsil, Chilas and Kagan migrate with their live-stock to the rich pasture grounds of this tehsil and with the advent of cold season return to their homes.

In Drawa Illaqa of the tehsil, however, some three Kaganis are said to have settled under the impulse of marriage.

The enactment of the Kahcharai Rules by the Government has had a striking effect upon the well known nomadic tribe of Bakarwals, whose immigration into the tehsil has practically stopped.

From the eastern part of the tehsil zamindars emigrate to the Rawalpindi district in the Punjab where they work as coolies.

*Muzaffarabad.*—1. Bakarwals have acquired cultivable land in the tehsil.

2. Several zamindars of Poonch Jagir have similarly acquired plots of land.

3. Khatri shopkeepers from the Punjab and Abbotabad have settled in the tehsil for trade purposes and acquired land and property.

4. Local zamindars emigrate to the Punjab in winter where they work as coolies.

Kashmiri Muslims especially Khojas, Sheikhs migrated from Kashmir and settled in Muzaffarabad tehsil driven by a famine in the past and have now permanently adopted it.

Pathans from Hazara and Rawalpindi similarly settled here in the long past. But these tribes have now risen to the status of locals.

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(*xii*) **Frontier Districts** : *Ladakh.*—The Ladakhis are not accustomed to migration to any appreciable extent. In summer a number of European visitors and the Punjab and Yarkand traders go to Ladakh and provide the locals with enough labour which renders emigration unnecessary. In winter the Zojila Pass blocks the path with snow and makes exodus impossible. Further the Buddhist custom of inheritance of property by the eldest son and his consequent responsibility for supporting the family coupled with their instinctive contentment acts as a bar on emigration. It may be remembered that the Buddhists in Ladakh practice both polygamy and polyandry which check any abnormal increase in population and have so far enabled the people to live contentedly with the limited means of subsistence available.

As regards immigrants, barring overseas immigrants who go to view its natural scenery, the traders of Hoshiarpur and Kangra numbering between 40 and 50 go there annually. The Kangra traders generally do not stir out of Ladakh tehsil but dispose of their merchandise there while the Hoshiarpur merchants often go to Yarkand and Kashgar. The imports into Ladakh consist of piece-goods, crockery, tea, oil etc. and exports from Yarkand include Namdas, Silk, Carpets, Charas, raw cotton, wool and leather. This stream of migration is periodic *i. e.*, for four months in the year from Sawan to Maghar. At the time of Census about 15 of such traders were enumerated in the tehsil of Ladakh. From Yarkand a counter current of slender volume enters Ladakh. Only three persons from Yarkand have settled permanently in Ladakh during the last decade.

The Kashmiri Muslims have settled in Ladakh of long and have married local women. Their descendants are called Arghun.

Some of the permanent settled immigrants are of the Balti tribe of Skardu. They came in the past for trade but finding that it paid better to stay than to return home they adopted the former course, some marrying Ladakhi

[Errata: add "outside". cf. errata sheet, p. 329, category 116 -- Analyst]

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women while others importing their own Balti wives. These people live in Leh or the villages surrounding it and carry on trade in butter, salt, wool, apricot etc.

(*xiii*) *Gilgit.*– Several tribes from Yaghistan, Afghanistan, Chitral, Hazara, Hunza, Nagar, Kashmir and the Punjab have come and settled in Gilgit. Some of the Yaghistanis have migrated to Gilgit and settled there. Others have fled from the country to escape the penalty attendant on family fueds so common among primitive and uncivilized people. Some have been driven by poverty and debt to come to Gilgit from Yaghistan. Some of them have succeeded even in acquiring land. These people are generally habitual criminals and constitute a scourge to the local inhabitants whose morals have also been affected by coming in contact with them.

From Afghanistan, Chitral and Hazara in the N. W. F. Province have come Pathans, Shins and Yashkuns. Their chief occupations are service, labour and trade. The Punjab has contributed some Hindus and Sikhs who are mainly engaged in trade.

From the Jammu Province some Hindus have migrated on trade mission and some Gujjars have also settled in the area and follow their own calling.

A large number of Kashmiri Muslims from the province of Kashmir have gone to Gilgit for purposes of trade and settled there.

From Ladakh have come Baltis who are usually labourers or are employed in some sort of service. The postmen in Gilgit are generally of Balti tribe. The Baltis stay there for a year or so and return home after that period. Some of them have married local women and thereby acquired land. In Baltistan they are divided into separate tribes but here they are labelled as Yashkum without distinction.

Trade in this part of the country holds out bright prospects which have attracted immigrants of so many countries and parts of countries to settle in Gilgit.

The local inhabitants are generally landholders who do not take kindly to labour. There are no black-smiths, cobblers or carpenters in the country. Naturally therefore labourers from Baltistan, Hunza and Nagar and the artisans are hired into the place and return home after making money.

Before Gilgit passed under the Dogra rule there were no roads. The paths led over mountains and were perilous in the extreme. Such a state of affairs interdicted immigration of the trading community though it did not present an insurmountable obstacle to agriculturists and pastoral people. After the establishment of Dogra rule communications underwent a distinct improvement which led people to keep ponies for transport. In Astore at present the people generally depend on this form of transport for a major part of their income. In Gilgit proper even carts are maintained by some zamindars now.

Labour in Gilgit especially for construction of roads and bridges comes from Hunza, Nagar, Baltistan and other surrounding villages.

Were there no Burzil pass between Kashmir and Gilgit migration would expand but the pass remains closed for nearly six months of the year and permanently bars egress and ingress. Gilgit, however, does not hold out unlimited possibilities for immigrants as the population is on the rise while the culturable land is limited and the produce insufficient.

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Immigration has affected the customs of the people. The Yaghistanis are Sunnis while the people of Gilgit belong to the Shia sect. In the past the Gilgit-walas observed no distinction between Sunnis and Shias and mutual

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*Srinagar District (excluding city)*—Has a lesser number of outsiders than even Baramulla, the number being 2,053 only, out of which 1,805 belong to the N. W. F. Province and 212 to the Punjab. The U. P. of Agra and Oudh resume their position amongst the remaining provinces.

This number, however, represents semi-permanent and permanent migration and does not reflect casual migration which swells to several thousands in summer when the valley is free from snow.

*Muzaffarabad District*—Has 2,447 immigrants, the largest number in Kashmir. The N. W. F. Province retains its premier position by accounting for 1,735 persons while the Punjab has 624 to its credit and the U. P. of Agra and Oudh occupy the 3rd position as in the case of Srinagar district.

*Ladakh District*—Belongs to that part of the State which is isolated from the rest of the world for a number of months. The journey occupies a number of days and the room for migration is limited. It has, however, ties of religion and trade with Tibet, China and Turkistan dating from ancient times and a few families of enterprising Punjabis have settled there and some also migrate to the country periodically for purposes of trade as Ladakh is the emporium of Central Asian Trade.

The total number of Indian immigrants as is naturally to be expected is 133 out of which 38 are females pointing to the hardships of travel in those parts which makes the immigrants reluctant to take their families with them. Out of these 120 are Punjabis while 6 persons are residents of U. P. of Agra and Oudh.

*Gilgit District*—Gilgit shows a better record of 230 out of which 50 per cent. is contributed by the Punjab and 71 persons by the N. W. F. Province, the U. P. of Agra and Oudh occupying the 3rd position.

*Frontier Illaqas*—The Indian immigrants total upto 447 and N. W. F. Province stands first with 157 while the Punjab has only 92, the U. P. of Agra and Oudh being 3rd.

**104. Migration between the State and other Asiatic Countries.**—The number of immigrants from Asiatic countries beyond India is only 2,786 the major portion of which is absorbed by Gilgit, Frontier Illaqas and Kashmir South. Afghanistan, Chinese Turkistan and Tibet are the most notable contributors and the reason is apparent. They are contiguous to the Frontier Districts just as the Punjab is to the Jammu Province. The Central Asian Trade attracts them all. As regards Tibet and China, the Buddhists of Ladakh belong to the Tibetan race and are their kinsmen in religion. The country was under the Tibetan rule prior to its conquest by W. Zorawar Singh under Maharaja Gulab Singh as stated in the historical survey.

**105. Inter-District Migration.**—To understand the causes of migration and its course it is necessary to refer to the geographical situation of the districts. To make the discussion easily understood the districts contiguous to each district are given in the margin. Coming to each district we shall see how contiguous areas play a great part in exchanging migrants. The statistics of immigrants and emigrants are given in the table below:—

| District. | Contiguous Areas within the State. |
|---|---|
| Jammu .. | Reasi, Kathua, Udhampur and Mirpur. |
| Kathua .. | Udhampur, Jammu. |
| Udhampur .. | Kathua, Jammu, Reasi, Chenani, Ladakh, Srinagar. |
| Reasi .. | Jammu, Udhampur, Mirpur, Poonch. |
| Mirpur .. | Reasi, Jammu, Poonch. |
| Poonch .. | Reasi, Mirpur, Baramulla, Srinagar, Muzaffarabad. |
| Baramulla .. | Poonch, Muzaffarabad, Srinagar, Ladakh, Gilgit. |
| Srinagar .. | Udhampur, Reasi, Ladakh, Baramulla. |
| Muzaffarabad .. | Poonch, Baramulla, Gilgit, Chilas. |
| Ladakh .. | Udhampur, Srinagar, Baramulla, Gilgit. |
| Gilgit .. | Ladakh, Chilas, Punyal, Hunza, Nagar, Baramulla, Srinagar. |
| Frontier Illaqas .. | Gilgit, Ladakh, Muzaffarabad. |